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## The Presbyterian Review.

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June 23 1898

### NOTES AND COMMENTS.

The report that the Right Hon. John Morley has joined the Roman Catholic Church has gained credit **Mr John Morley's** on account of no denial having yet **Reported Con-** been made. When taking leave of **version.** Mr. Gladstone, it is said that Mr. Morley prayed to God for his recovery, a fact commented upon at the time as showing that Mr. Morley's atheism was either weakened or cast aside. Those who have known Mr. Morley intimately know that for many years he has been earnestly seeking light in questions of faith, having found scepticism an empty husk, and should the report of his accession to Romanism prove true, his case will be a signal example of the insufficiency of reason in the realm of the spiritual.

While Assembly echoes are in order note may be taken of the praise bestowed upon Rev. Dr. Torrance for his admirable handling of the business of **A Model** the court. On every hand it is **Moderator.** acknowledged that he made a capital presiding officer, showing tact and skill in the discharge of the onerous duties falling to his position as Moderator. Equally satisfactory was his graceful bearing on the occasions when social functions, such as the McGill Reception, demanded his services. It was felt that he worthily represented the Church, always rising to the occasion whatever it might be. We have no doubt the Moderator will find many opportunities for the exercise of his genial gifts during his term and that when the time comes to lay down his office the verdict of the

Assembly then in Session will be that of the one now closed, that the best interests of the Church has been well served by him.

The growth of the Western Field was evidenced by the many questions therefrom before the Assembly, and **Growth of Western** by the time afforded for their discus- **Interests.** sion. More than one question of importance to the Church at large was disposed of according to the views of the Western Commissioners. The Assembly accepted their leading with little or no hesitation where a few years ago there might be reluctance or further enquiry into the merits. It must be said that the Western contingent made itself distinctly felt and impressed itself on the conclusions arrived at by the Assembly in a very marked manner. The West will continue to bulk largely in the Church Councils and it is satisfactory to know that some of the brightest minds and ablest men in the Church are in the West and are rapidly coming to the front.

Although discussed in a thin house the proposal to form a fund for the payment of Commissioners' **Commissioners'** expenses while attending the **Travelling Expenses.** Assembly met with a promising reception and may be regarded as having taken a definite step in advance. In connection with this question is the further one to reduce the representation from one in six to one in four. The Presbyteries will pass upon the subject and will report to the next General Assembly when probably the Church will be prepared to take action. In the meantime members of Presbyteries should give the question their practical consideration, as one affecting the efficiency of the Assembly, and possibly the present functions exercised by the Synods. The distances to Assembly are so long and the expense so great that reduced representation seems to be a necessary condition to the raising of a fund for defraying the expenses of Commissioners. But such payment seems to be necessary in order to secure attendance from the distant parts of the country.

A visitor to the Assembly expressed himself in the press as impressed with the good business order **Conducting the** maintained, which he said compared more **Business of the** favorably with that usually to be **Assembly** observed in the Dominion House of Commons. The opinion is well-founded and may be regarded as a compliment, for we are often reminded by our candid friends that ministers have but little of business or business methods, and that Presbytery meetings often disclose the fact. But the General Assembly affords an example of method and procedure worthy of the highest deliberative body in the land. Indeed deliberative and legislative bodies owe much to Presbyterianism in the matters of system and organization—more than may be readily traceable on the surface, but which has had undoubted connection with them. The same writer observed also a tendency

to eloquence and verbosity at the beginning, and a hurried rush of important questions at the end of the meeting, such as is too often seen in Parliament. It is difficult to amend this practice, for Committees must get together after the Assembly has opened and during their consideration of the business entrusted to them, the Sessions are occupied by speeches on more general topics and long speeches can scarcely be avoided in such circumstances. But there is no excuse for pushing through important reports with undue haste on the closing days. Far better refer to committees with power, or delay action, than pass hasty measures affecting the interests of the Church. During the last Session it is reported there was not a quorum present, a report which, if true, is to be deeply regretted, for while Commissioners from the Atlantic and Pacific Coasts might naturally be excused from full attendance, those from nearer points ought to see to it that a sufficient number remained to the end to transact the business to be completed, with order and authority.

#### UNIFORMITY OF PUBLIC WORSHIP.

IT was with regret that the General Assembly accepted the resignation of Rev. Dr. Laing from the Chairmanship of the Committee on the Uniformity of Public Worship. For many years Dr. Laing has kept the subject to the front with patient persistence and moderation and the subject could not have been in more capable nor more sympathetic hands. Some idea of what the committee aims at can be gathered from the recommendations placed by them before the General Assembly, and believed to meet the wants of the Church. They are:—

“That the Ten Commandments and the Beatitudes be read at stated times when deemed for edification. That where desired and judged by the Session to be for edification, the audible repetition of the Lord's Prayer and of the Apostle's Creed by the people be approved; That the committee be re-appointed and instructed to revise the Westminster Directory with a view to adapting it to the circumstances and wants of the present day, and to prepare model services, which may serve as guides to be used at ordination services, in the administration of the Sacraments, the solemnization of marriage, and the burial of the dead; That the committee be appointed to prepare a service book suitable for conducting public worship in new settlements and other places destitute of a settled ministry, if they find any general desire expressed therefore.”

These recommendations the General Assembly adopted, and a Committee, with the Rev. Prof. Ross as Convener, was appointed to prepare a Directory of Public Worship on the lines here suggested and to report at the next General Assembly. Congregations, Sessions and Presbyteries will thus know what is being done in this important matter and ought to be prepared with suggestions in good time, not “after the event,” as occasionally happens.

#### THE GENERAL ASSEMBLY AS A COURT OF APPEAL.

THE only important case of appeal that came up at the late General Assembly was the one regarding the location of a recently organized church in the Presbytery of Toronto. As usual it was referred to a judicial Committee for careful consideration and report. This committee found itself equally divided on the merits of the question and it was found necessary to hear the case in the open Assembly, and practically the whole of what ought to have been done the last day of the Session had to be given up to the matter of very minor

importance at the expense of all the business that still remained to be done.

The case was heard patiently enough though all speakers were necessarily briefer than they would have liked to be, but one could not help feeling that the case was one of a kind on which the time of the Assembly should never have to be spent.

There will be naturally some difference of opinion as to the remedy, but there are several courses possible. One course would be to make the Synod's decision final in all cases that do not involve questions of doctrine or affect the constitution of the Church. These must necessarily be reserved, but in other cases the Synod is really in a better position to give the time and thought necessary to a proper understanding of the facts than the Assembly. Any one of the Synods is large enough to furnish an impartial court and further right of appeal only prolongs litigation without any corresponding advantage. Litigation must end somewhere, and it may as well end with the Synod as with the Assembly.

Should it, nevertheless, be thought desirable to retain the right of appeal to the Assembly, or to some body representing the Assembly, it would be far more satisfactory to have some rule as to the constitution of the Committee or bench of judges by which the matter should be tried. As a Court of Appeal the General Assembly corresponds to the House of Lords or the Privy Council, in which all matters are really disposed of by a Judicial Committee the constitution of which is known and whose report is final. Decision by the Assembly as a whole is little better than mob law, and should appeals ever become at all numerous the hearing of them would become utterly intolerable. Of course the best thing would be the cultivation and practice of such a spirit in the Church as would prevent the outbreak of disputes at all.

#### CHURCH STATISTICS.

NO report will be used more for reference during the year, nor will bear closer study than the statistical report prepared by the Moderator Rev. Dr. Torrance. A few items therefrom will be valuable to such of our readers as do not obtain the Blue Book.

The average payment to stipend by congregation alone per family was \$8.07, a decrease of 44 cents; and per communicant for the same purpose was \$4.44, an increase of 1 cent.

The contributions per family for strictly congregational purposes was \$17.01, a decrease of 2 cents; and per communicant \$8.81, a decrease of 4 cents.

For the Schemes of the Church each family paid on an average, \$3.04, an increase of 20 cents; and each communicant \$1.57, an increase of 10 cents.

For all purposes the average family contribution was \$21.35, an increase of 40 cents, and each communicant gave at the rate of \$11.08, an increase of 18 cents.

In the entire period of twenty-three years covered by reports there were only three in which there were decreases of income on preceding years, and the amount of these was \$119,313. The aggregate of the increase alone was \$1,306,942, or including the year of this report, \$1,385,645. There were only seven years in which the increases were larger, and none of these was since 1889. God has been extending the boundaries of the Church all this time, increasing her membership, granting outward peace and prosperity, and drawing in as revenue to His Kingdom from the enlarging resources He has been opening.

In the four Synods of the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, with the

exception of Algoma, a Mission Presbytery and Hamilton and London, in which the reports of Mission Stations have been kept apart from those of churches and stations enjoying pastoral supply, there were 387 stations, an increase of 81 on the previous year; 30,474 sittings, 8,749 of an increase; 5,746 families, 1,355 of an increase; 2,092 single persons, 618 of an increase, and 5,818 communicants, a decrease of 25.

The communicants added during the year were 288 on their own profession, and 121 on certificate, in all 409. Those removed were 60 by death, 117 by certificate, and 47 without certificate, or a total of 224. Baptism was administered to 310 infants and 38 adults.

The number of Ruling Elders, 212, had decreased by 19, and other office-bearers, 466, by 49.

In the attendance at weekly prayer meetings, 2,137, there was a decrease of 441; in Sabbath School and Bible class, 4,036, a decrease of 320, and those engaged in Sabbath school work, 548, of 81.

Missionary associations numbered 13, an increase of 6; Women's Foreign Missionary Societies, 10, a decrease of 13; Christian Endeavor Societies, 33, a decrease of 1; Young People's Societies, 7, an increase of 4, and membership in these, 574, a decrease of 310.

There were 10 manse and 2 rented houses; 4 churches and 1 manse were built during the year.

\$26,552 were received from all sources for the supply of ordinances, and \$20,657 were raised by the stations themselves; \$948 are reported as arrears; \$3,666 were paid for Churches and manses; \$4,441 for other incidental objects, and 28,764 for all purposes strictly connected with the stations; \$28,764 were raised from all sources for them, and \$11,612 by mortgage or other securities.

The contributions to the Schemes of the Church amounted to \$1,845, of which \$107 were for colleges ordinary, special \$17; \$659 for Home Missions; \$166 for Augmentation; \$130 for French Evangelization; \$370 for Foreign Missions by the stations themselves, and \$166 by Woman's Foreign Missionary Societies; \$61 for Aged and Infirm Ministers' Fund; \$48 for Widows' and Orphans' Fund; and \$49 for Assembly Fund, with \$72 not distributed.

\$44 of the amount for Schemes was raised by Sabbath School and Bible Class; \$81 by Christian Endeavor or Young People's Societies; \$22 for Home Missions Fund, by Home Mission, Christian Endeavor, Young People's and kindred societies; \$110 for Synod and Presbytery Fund; \$480 for other religious and benevolent objects, and \$31,597 for all purposes, including some amounts not distributed, for example, \$395 in Presbytery of Peterborough.

These figures are suggestive. While they prove that the Church is advancing, making progress in many directions, they also prove the need of vigilance and renewed activity in the home work. The Sabbath School, the prayer meeting and the family altar require the attention of the ministry if they are to maintain their place and influence as agencies in the Master's work.

#### GAMBLING AND ITS EVILS.

**S**TRONG ground is taken by the United Presbyterian Church of Scotland against "Gambling" in a series of leaflets recently issued. The Synod of the Church gave prominence to the following resolution placed upon its records last month:

"The Synod deplores the wide prevalence of gambling, betting, and raffling; calls the attention of Sessions and ministers to the existing law ament

lotteries; counsels the members to avoid any action which would either conflict with the letter or the spirit of this law, or afford countenance to the gambling spirit in any form; in particular, strongly recommends them to abstain from the practice of raffling at church or other bazaars; instructs Presbyteries to give special attention to any manifestation of the gambling spirit in their respective districts; instructs ministers, in teaching, to call attention to the evils of gambling; and agrees to print and circulate among the congregations the report of the Committee on gambling, betting, and raffling."

Canadians will sympathize with the efforts put forth by a sister church against this evil, and will watch with interest the progress of a campaign so vigorously begun. Rev. Professor Marcus Dods, D.D., in a recent magazine article lashes the habit.

He argues that the passion for gambling springs (1) from the craving for excitement and (2) from the desire to make money without toil. He then goes on to show that betting is (1) ungentlemanly, and quotes the words of the late Charles Kingsley: "Betting is wrong, because it is wrong to take your neighbor's money without giving him something in return." (2) It spoils sport,—sport itself ceases to be of interest to the man who has staked a large amount upon the issue. "Hence there gather round all our favorite pastimes crowds of ill-conditioned loafers, who have little or no knowledge of the game, and who are unable to admire play for its own sake." (3) It is foolish. "To fancy that we shall be exceptions, and win where others have lost, that we shall be the lucky ones among the thousand unlucky, is a folly to which we are liable, but it is none the less a folly." (4) It is productive of crime. "It is the unanimous verdict of chaplains and governors of prisons that the great proportion of these crimes [of theft and embezzlement] are the result of betting."

In conclusion he says—

"Betting runs directly counter to the most rudimentary ideas of what is due to society and to ourselves as members of society. For, fundamental to the idea of society is the law that every one who enjoys its advantages should contribute to its well-being. The man who wins money without producing money's worth . . . transgresses this radical law, and becomes a mere parasite on the body of the society of which he ought to be a helpful member."

#### STATED COLLECTIONS.

**T**HE stated collections for the current church year, for the Schemes of the Church, in congregations in which there are no missionary associations will be made as follows by order of the General Assembly:—

1. French Evangelization, on the fourth Sabbath of July.
2. Home Missions, on the fourth Sabbath of August.
3. Colleges, on the fourth Sabbath of September.
4. Ministers' Widows' and Orphans' Fund, third Sabbath of October.
5. Assembly Fund, on the third Sabbath of December.
6. Manitoba College, on the third Sabbath of December.
7. Augmentation Fund, third Sabbath, of January, 1899.
8. Aged and Infirm Ministers' Fund, third Sabbath of February, 1899.
9. Foreign Missions, second Sabbath of March, 1899.

## Reminiscences of a Scottish Country Parish.

BY AN OCTOGENARIAN.

X.—STATE OF RELIGION AND MORALS.—(Continued.)

*For the Review.*

As to religious knowledge, the Presbyterian people in the Parish were generally fairly well instructed in the Shorter and Mother's Catechisms and in the histories of the Old and New Testaments. We had our knowledge in that matter from our frequent appearances, along with the people of the district where we resided, at the periodic diets of catechising, when old and young had in their turn to stand up and be examined on their knowledge of divine things. At such times the parishioners answered fairly well the questions put to them, although much ignorance did sometimes appear on the part of some, and our young minister was not the kindest or most patient of examiners.

These diets of catechising, or "examins" as they were called, were great institutions and many traditions of the strange answers given on such occasions were among the memorabilia of each minister's incumbency. Nothing very remarkable took place in our experience; but we remember hearing of a rather amusing example of an answer by an elderly female who generally became somewhat mixed in her answers to the questions in the Shorter Catechism, and who used, if possible, to slip out when the minister's back was turned. The place of meeting was a farmer's barn, where there was no window, the only light at any time coming in at the open door. Janet had humbly taken her seat on the doorstep, purposing to make her escape as early as possible. Her habit was known to the minister, and, so, turning to her, he asked, What is a sacrament? Somewhat confused and doubtless taken aback by the unexpected turn of affairs, she said: A Sacrament, sir, is a means of grace, justification, adoption, and sanctification, whereby a sinner out of a true sense of his sin, doth rest in his grave till the resurrection.

Up to 1836 there was no Sabbath school in our parish, but one had been opened in the neighboring parish about a year before, to which we were sent. It met in a very primitive school house and was conducted by three of the neighboring farmers. They were plain unlettered men, but men whose hearts had been touched by divine grace, and who were anxious to do what they could for the spiritual benefit of the young in their vicinity, and whose prayers and teaching remain as a blessed memory with us still. As soon as a Sabbath school was opened in our own church we began to attend and continued to do so until we entered College.

When the Sabbath School was started in the Parish Church it happened that there were two probationers residing in the parish as tutors in gentlemen's families, and they at once gave their assistance, the one taking the class of the bigger boys and the other the girls. The classes met in the church in the square or table seats, which were found very convenient for teaching. Of course the Shorter Catechism was taught, but in addition there was introduced a series of Catechisms prepared in Edinburgh by Lyall and Inglis, which proved very helpful to a better understanding of Divine truth.

As regards the general morals of the Parish, while as a whole the people might be said to be a moral people, crime being almost unknown, there were things in which the condition of affairs here as in the whole surrounding district was far from satisfactory. Breaches of the Seventh Commandment were far too common and while the church took diligent cognizance of the offenders, the sin had become so common that it ceased to be a disgrace to those who were guilty of it. There was much in the habits of the time, such as the mingling of the sexes in the work of the farm, especially of the harvest field, which tended to a lax morality. Nor was the sin confined to the class of farm servants but included the families of the outwardly respectable and well-to-do farmers.

Total abstinence and the temperance movement had not been heard of at the time at which we are writing.

There was, it must be acknowledged, a good deal of drinking then, but not much habitual drunkenness. The practice of treating was universal. The bottle was on the table at all times for the entertainment of neighbors or visitors who might call, and the tumbler of toddy after dinner was considered part of the dinner itself. It is well known that the clergy were not far from the imputation of indulging sometimes. We remember in one of the trials before a certain Presbytery of a minister accused of drunkenness, when the question was asked at one of the witnesses, known as one of his boon companions, "Did you ever see the minister drunk?" "Me see him drunk! Na, na, long or he's half slaket, I am blin' fu'."

Crimes were rare and lawsuits unknown. Differences did occasionally arise between friends and neighbors; but they were exhorted to make up thier differences and they generally did so before the next Communion.

Altogether on looking back over the state of Religion and Morals in the Parish sixty or seventy years ago, while there were certain things that were not as they should be, the people were a decent church-going and industrious race, minding their own business and up to their light striving to do their duty to their Maker and to their followmen.

## Joseph Smith and the Book of Mormon.

BY REV. GEORGE SEXTON, M.A., LL.D.

*For the Review.*

### II.

Having reached home with his mysterious burden the prophet proceeded very naturally to inspect the plates, when he discovered that the mysterious hieroglyphics inscribed thereon were quite beyond his power to decipher. The language was Egyptian, and as has been stated Smith's education was of a very limited character, and he could hardly be expected to be able to read and translate a tongue with which only a few scholars were acquainted. This threatened to become an insurmountable difficulty, but it was soon overcome. There had been found with the plates a curious instrument called the Urim and Thummim—of which more will be told later on—which consisted of "two transparent stones, clear as crystal, set in two rims of a bow," and this supplied what was lacking in education. On looking through this instrument, Egyptian became as plain and simple as English, so by this means the prophet was enabled to read and translate the records. A language unknown to him, or for that matter to any one else, could be easily understood by the aid of these magic eye-glasses. It seems a pity that a magic pen was not provided also, so as to render unnecessary the employment, of what in this case must have been very objectionable, an amanuensis. Whether Smith could write or not I am unable to say, certain it is that he did not; but sitting behind a curtain, out of sight of the scribe he pretended to translate from the plates, whilst the amanuensis on the other side of the screen took down his words. And this we are told was the origin of the book of Mormon—with how much truth we shall see hereafter—first published in 1830.

It is difficult to imagine a sillier or more improbable tale than this cock-and-bull story of the origin of the pretended new Revelation. The improbabilities in it—to say nothing of the palpable contradictions—are so great that one wonders how any man in his sober senses could have ever received it in any other spirit than that of laughter and ridicule. For, upon what evidence are we asked to believe that those plates had any existence outside the imagination of the concoctor of the puerile story? Naturally one would enquire regarding their present locality. Are they open to inspection to-day in any part of the habitable globe? Alas! No, they are to be found nowhere on the face of the earth. They have completely vanished from among men and to seek for them would be about as successful a task as the search for the famous Lamp of Aladdin or the invisible coat worn by a celebrated hero of the nursery. No one ever saw these plates but Joseph Smith, and the entire incredible story there-

fore rests upon his bare and unsupported *ipse dixit*. He did not even allow his amanuensis a sight of them, but, as has been stated, kept them and himself hidden behind a curtain, whilst the pretended translation was being made.

It is asserted, however, that three men besides Smith did see the plates, and have testified to the fact in the preface to the Book of Mormon. Now, if even this were so it would furnish but very meagre evidence in support of so highly improbable a story as that told by Smith, especially if the witnesses in question were interested persons, as they were in this case. But even these three do not profess to have seen the real plates, but simply visionary ones as their testimony will show.

It is as follows:—

"Be it known to all people, nations, kindreds, and tongues, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Jared, who came from the tower of which hath been spoken, and we also know that they have been translated by the gift and power of God, for His voice hath declared it to us, wherefore we know of a surety that the work is true, and we do testify that we have seen the engravings that are upon the plates, and they have been shown to us by the power of God, and not of men; and we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes; that we beheld and saw the plates, and the engravings thereon, and we know that it is, by the grace of God the Father, and by our Lord Jesus Christ, that we beheld, and bear record, that these things are true, and it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it, wherefore to be obedient unto the commandments of God, we bear testimony of these things, and we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens."

This is the testimony of Sidney Rigdon, Oliver Cowdery and Martin Harris, three of the friends of Smith, and all of whom were Apostles in the Mormon Church. But what is their statement worth? It was not the actual plates from which a translation of the Book of Mormon had been professedly made that they saw but a vision of some plates which an angel brought from heaven. Surely the force of folly could no further go. It would have simplified matters considerably had the prophet favored them with a sight of the real substantial plates that he is said to have had in his possession and thus have rendered unnecessary this imaginary vision.

But even if these men, or a hundred others whose educational acquirements were as limited as theirs, had really seen the plates it would afford not a scintilla of evidence in favor of the theory put forward, or the truthfulness of the statements made by Joseph Smith. For it must be remembered that the language inscribed on the plates was Egyptian, not a single character of which they could decipher, and thus it would be quite impossible for them to tell whether the alleged translation bore any sort of resemblance to the original. They might have been told by Smith that the curious marks before them were Egyptian letters, and for all that there might have been no language whatever in the case. The whole thing would still resolve itself into a question of the prophet's veracity—and sanity. It has been often stated by Latter Day Saints that a copy of the plates, or of the language inscribed on them, was submitted to several eminent scholars who admitted their inability to read it. If this were so it would militate considerably against the truth of Smith's statement, by shewing that the so-called Egyptian writing consisted of meaningless scrawls. But it is more than doubtful whether any person ever got a glimpse of even a copy of the writing. I have myself known of a large sum of money being offered for a sight of the plates or even a transcript of them but the offer has never been accepted. The whole childish story may be relegated to the class of the adventures of the celebrated Baron Munchausen.

The utter uselessness of the plates in any case must be apparent to every one who will bestow a moment's

thought upon the subject. Smith could not read the language inscribed upon them, therefore in translating he had to rely upon supernatural aid. And the same spiritual communication as to their contents could have been made to him, had there been no plates in the case. Clearly, therefore, to say the least of it they were superfluous. Had the discovery been made by a scholar acquainted with the language the discovery might have proved valuable, but an Egyptian record was of no more utility to the Mormon prophet, than a table of logarithms to a Chimpanzee.

## The Bible in the Chinese Palace.

BY THOMAS J. N. GATRELL.

In November, 1894, the Empress Dowager of China, was presented with a beautiful copy of the New Testament by the Christian women of China, the occasion being the sixtieth anniversary of her birthday.

Almost immediately afterward a copy of the Bible was purchased from the agency of the American Bible Society for the Emperor, by his order. The announcement of the fact was hailed with joy by Christians the world over, and special prayers were offered that his Imperial Majesty might be led through its pages to know God and His Son Jesus Christ. But for more than three years nothing has been heard to indicate that the Bible has changed either his faith or his policy.

At the beginning of January of this year, an official's servant came to the American Bible Society's Agency with a written request for a copy of the "Complete New Testament." He said that it was for his master who was a eunuch in the Emperor's service. He was followed a few days later by a eunuch who asked if we could procure for him some books from Shanghai. He was informed that we could, and he left, saying that we would in a few days receive a list of what was wanted. The list was brought to the Agency on the 24th inst.

It was surmised from the form of the expressions used in the order for their purchase, that the books were ordered by the Emperor, and, when asked, the messenger admitted that such was the case.

The list contained the titles of one hundred and sixty-three books, covering almost the whole realm of human knowledge, "Commentaries on the Gospels of Mark and Luke," "Aids to the Understanding of the Bible," "The Life of Christ," "Stories of Solomon, David, Joseph, Moses, Ruth, Esther and Daniel," "Biblical Concordance," "Family Prayer," the stories of the conversion to Christianity of "Augustine," "Nesima," and others; "The Story of How Christianity was Introduced into England," "Ancient Religions and Philosophies," "Natural Theology," "Western Education," "China and Her Neighbors," "International Law," "Political Economy," "Histories of England and Russia," "Universal History," "Physics," "Chemistry," "Botany," "Hygiene," "Mathematics," "Mineralogy," "Astronomy," "Zoology," "Geography," "Physiology," "Materia Medica," "Agriculture" and "Photography."

When came the Emperor's knowledge of these books? Probably through Prince Kung, the Emperor's uncle, who had been at the head of the Foreign Office for so long, and who has had much intercourse with foreigners, including missionaries and educators, as well as members of the diplomatic body.

Prince Kung, on account of his relationship and high position, could readily bring such a list of books to the notice of His Majesty, while an official of lower rank, even if he were anxious to do so, would be hindered by those in authority above him.

What was the immediate occasion of his doing so can only be surmised. But inasmuch as it has been understood that he is, if not opposed, at least indifferent to Christianity, it is possible that the Emperor first made inquiries with regard to the subject. However this may be, one thing is clear, and that is, that it is our duty to look with thankful hearts to God for this manifestation of an awakening upon the part of the ruler of this great Empire, and to pray that, by means of these books, God may be revealed to him, and that he may be led to see that in the spread of the Gospel lies the only road to salvation for him and for his people, whether it be from sin and superstition, or from political and commercial ruin.—*The Independent*.

## UNDER THE EVENING LAMP.

## "LIGHTEN OUR DARKNESS"

BY FLORENCE KVELYN PRATT

The moonlight o'er the quiet country falls;  
Thy sleeping world, O Father, waits on Thee,  
Shore unto shore in lulling cadence calls,  
Leaf folds on leaf in every brooding tree.

How shines Thy glory on the dreaming sea,  
Whose mighty waters hush at Thy command!  
Yet there be lakes which never smile on Thee,  
Though cradled in the hollow of Thy hand.  
Through the soft breathing of the brooding night,  
Comes the low benison of Thy people's prayers,  
Yet there be some who shun Thy kindly light,  
Nor tell Thee of their comforts and their cares.

Shine forth, O Lord, on strayed and folded sheep;  
On wills reluctant or devoted, move,  
Enlighten those, these in Thy brightness keep,  
Till the whole world reflects Thy glorious love!

## MADEMOISELLE.

"I am afraid that she will take it very badly," said Miss Mattie. "She has had it all to herself for the last fifteen years, you know, and she is very fond of the work."

"Fond?" said Dr. Simpson, as if the word were one undreamt-of in his vocabulary. "Fond, Miss Mattie? It surprises me that you can allow a consideration of that kind to influence you when the advantages of my plan are so obvious. Why, the music is getting worse and worse. The old lady, good soul, has no time to practice, and even if she had she lacks the ability to provide music such as this place"—he looked round the little church with a sweeping glance of pride and affection—"is expected to provide. No, no; Mademoiselle must go, and Miss Moffat will take her place very satisfactorily, I am sure. Perhaps we will pension the old lady. I think it is very likely, indeed, that we will do so. Is there anything more?"

Miss Mattie shook her head and went slowly out, waiting at the gate while the doctor locked the church door.

"Who will tell her?" she asked, when he had joined her again.

"Well, we were hoping that you would undertake the task, Miss Mattie. Would you be so kind?"

The doctor rubbed his fine hands and smiled at her—a gentle, comfortable little smile peculiarly his own. But Miss Mattie did not smile. Instead she bridled in a most unwanted manner, and her hand-bag rattled with an irritable movement that showed its owner's humour more plainly than words could do.

"Well, then, I'll just go round there now," she said, shortly, turning on her heel as she spoke.

"Ah, do. Many thanks, Miss Mattie. I know you will do the work well—you always do the work well. Pray, give the lady my regards."

Dr. Simpson, an excellent medico and a still more excellent man, in his own way, was the church secretary. Possessed of ample means, he had practically built the church himself, and was, as everybody knew, "good" for any amount in the matter of support. That he loved the kirk no one denied, but that he had the sole right to manage her was another matter. And yet he did manage her, and his hand, for all its kindness, was sometimes a heavy one, as hands are apt to be when they undertake too much. Now, the service of praise, as conducted at the little church at Stannay, was simple and devotional enough, but no one could deny that the organ might have been better played and more "spirit" put into the hymns and psalms. Dr. Simpson had long set his heart on a change, and now that the opportunity occurred he could not relinquish his plans, even though many members of the congregation did not favour them. Miss Moffat was a relative of the minister's, and though she had but newly come to the village was well known as an accomplished musician and a specialist on the subject of church music. But old Dora had held the post of organist for so many years, and had laboured so faithfully, without fee or reward, during all that time, that she had become to the people a personality almost as central and necessary as the minister himself. Miss Mattie Mearns would have wished to see the services improved, but she was sorry for Dora's

sake that the change was to be made, for perhaps she alone knew what the organ meant to her. She moved on to the cottage now as grim and unbending as ever, and though she would rather have faced an invading army than the duty that was before her, she went on unwaveringly, with the pitiless self-forgetfulness of a woman who long had thought of others before herself, and when she came to Mademoiselle's cottage she stepped up through the little garden and gave three brisk rat-tats at the door.

It was opened instantly, and Dora herself appeared, white-haired, white-skinned, with her black eyes gleaming with pleasure, and threw the door wide open for her visitor to enter.

"Miss Mattie!—always welcome!" she said, with a courtly little bow. "You haf not been for some time, and I haf felt sad, for fear that I offence had given you some day."

"Tuts!" said Miss Mattie, "that is too silly, mam'selle. Nobody can offend me. They can try, of course, but it don't take. Busy?"

She looked round the tiny room as she spoke and through into the equally tiny kitchen, where, close to the fire, the table was already set for tea. Dora's tidiness and daintiness were proverbial, and everything was in the pink of perfection. Beside the window stood the table at which for thirty odd years the little Frenchwoman had sat at her lace-making alone, but not lonely, she said, while the church could be seen from the window and the organ was waiting for her when the work of the day was done. Just now the mammoth cushion, with its innumerable pins, stood idle, with some fine strands of lace wound in and around the patterned maze.

"Not too busy," replied Dora, running her fingers almost affectionately over a heap of creamy lace at her side. "But I need not to work hard. A leetle money keeps me for a long time, and when I die I take not any with me. Will you honour me by taking tea? I haf all ready to the moment."

She led the way into the kitchen, and proceeded to lay another cup and saucer, and add some more tea to that already infused.

"I see," she said, shaking her finger playfully, "that you are sad heart to-day. You haf trouble in your mind, Mees Mearns, and you haf come to me for consolation. Yes, yes, you haf come to me for consolation, and ver' happy am I to haf the ableness to console you."

Her tone was so sympathetic and the inappropriateness of her conclusion so unfortunate that Miss Mattie spilt some of the tea over her sleeve out of sheer nervousness, and was right glad that she did so, for it helped her over a very awkward moment.

"Drat it; it's all the fault of these tea-cups of yours, Dora, I never can get my fingers round the handles of 'em. How long have you had this set? There ain't any of 'em broken, are there?"

Dora's face suddenly grew pensive.

"I haf had them," she said with a half-sigh, "for all my life. They were my mother's. They would cost a ver' great deal to buy now—a leetle fortune, they say."

"And who'll you leave 'em to?" asked Miss Mattie, absently, for she was wondering how best she could execute her unlovely mission.

Mademoiselle laughed—a protesting, shy little laugh, as if that were a secret all her own. But the next moment she leaned forward and put one white, wrinkled hand on Miss Mearns's lap.

"I have left them," she said, proudly, "to the organ."

"Oh, you have left them to the organ, have you?"

"Qui—so. To haf it cleaned and tuned and cared for all its life. It needs tuning more often, Mees Mearns, as it grows more old."

Miss Mattie shifted uneasily.

"Ain't they thinking of doing that now?" she asked.

"I believe they are. Indeed, the organ is ver' popular just now. Everybody speaks to me ver' much of it, and Mees Moffat, who honoured me with herself yesterday, says it could be made to sound ver' well—if——"

She hesitated and looked into the fire, with an expression half-anxious, half-perplexed, clouding her face.

"If she played it, I suppose," said Miss Mattie, bluntly. But she had scarcely spoken before she

regretted her haste, for the white face in front of her turned to marble in its immobile stillness.

"She did not say so," murmured Dora, "but at times I had thought—I had thought that it was wished so—and perhaps it is best. I am an old woman now, too old to play well; but I did have hopes—ah!"—she put down her cup, her hand shaking so that she could not hold it—"I did have hopes that it would not be till after that I was gone. Surely I cannot be a long time in dying, for I am already 30 old."

Miss Mearns threw back her bonnet-strings, as if the room had grown too warm for her.

"Now, don't take on about it, Dora——"

"Then it is true!" cried Dora, interrupting her, with clasped hands, and with the tears gathering and falling unhindered down her cheeks. "It is true! And that is what you had come for to tell me. Ah, yes, I see it in your face. You have a kind heart, and you were sad for me. Well, certainly I shall die soon now."

She leaned back in her chair and dried her eyes, and then, unheeding Miss Mattie's efforts to comfort her—appearing, indeed, as if she neither heard nor saw her—she mechanically began to put away the tea things, and when that was done went back to her lace-work without having uttered another word. It was not rudeness, intentional or otherwise, Miss Mattie knew. It was absorption, immersion. The sense of bereavement had eclipsed all others for a time, so that though life remained she was like one deaf and dumb and speechless.

After fruitless endeavours to secure her attention, Miss Mattie withdrew, patting her gently on the shoulder as she went out. A less kindly or more impulsive woman would have kissed her, perhaps, but to Dora just then nothing mattered—this, that, or anything—and long after Miss Mattie had left her she still sat there, a shrunken, solitary figure, watching the fading light with wide-open, tearless eyes, and with hands folded over the heap of filmy lace.

(Continued next week.)

## THE HOME CIRCLE.

### THE ISLE OF LONG AGO.

O, a wonderful stream is the river Time,  
As it runs thro' the realm of tears,  
With a faultless rhythm and a musical rhyme,  
And a boundless sweep and a surge sublime,  
As it blends with the Ocean of Years.

How the winters are drifting, like flakes of snow,  
And the summers, like buds between;  
And the year in the sheaf—so they come and they go  
On the river's breast, with its ebb and flow,  
As it glides in the shadow and sheen.

There's a magical isle up the river of Time,  
Where the softest of airs are playing;  
There's a cloudless sky and a tropical clime,  
And a song as sweet as a vesper chime,  
And the Junos with the roses are staying.

And the name of that Isle is the Long Ago,  
And we bury our treasures there;  
There are brows of beauty and bosoms of snow—  
There are heaps of dust—but we loved them so!  
There are trinkets and tresses of hair;

There are fragments of song, that nobody sings,  
And a part of an infant's prayer;  
There's a lute unswept, and a harp without strings  
There are broken vows and pieces of rings,  
And the garments that she used to wear.

There are hands that are waved, when the fairy shore  
By the mirage is lifted in air;  
And we sometimes hear, thro' the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river is fair.

O, remembered for aye be the blessed Isle,  
All the day of our life till night,—  
When the evening comes with its beautiful smile,  
And our eyes are closing to slumber awhile,  
May that "Greenwood" of Soul be in sight.

—Benjamin F. Taylor.

The true test of a sailing craft is its ability to keep the sea in bad weather. Many small boats are unable to endure such an ordeal. The true test of a Christian soul is

a similar one. It must be able to stand rough tossing on life's ocean. There are altogether too many fair-weather Christians, the kind, for example, who venture out to prayer meeting only when zephyrs blow and the sky is serene. But sometimes Galilee roughens, when the Master is to be sought not in quiet harbors, but out upon the surges. The soul that has the hardihood to brave the worst of natural or spiritual weather is the spirit that God honors, to which comes the consolation of final and complete peace.—*New York Observer.*

### HOW A PREACHER HAD TO PAY FOR THE LENGTH OF HIS SERMON.

The ways of the cabby are past comprehension, and the driver of the hansom in London is not different from his brothers of the jinrikisha in Japan, says *Harper's Round Table.*

One of the latest and most amusing tales concerning the noble band of drivers come from a little fishing village in the north of Scotland. The chapel of this queer and sparsely populated town depended entirely for its supply on the occasional help of the clergy in neighboring towns. It so happened that upon a certain very rainy Sunday a new clergyman from the town of S—volunteered to conduct services in the little chapel and in order to get there he engaged a vehicle which the English know as a "fly," in which through the pouring rain he was driven across the country to the chapel. Upon his arrival he found no one at hand, not even a sexton to toll the bell to summon the natives, so he took it upon himself to pull the rope, leaving the cabby meanwhile outside in the wet. For a long time nobody arrived, but finally one solitary individual did appear, and sat down in a pew nearest the door.

The clergyman then donned his surplice and began the service. When this was ended he observed that inasmuch as there was but one member of the congregation he thought it would be well to dispense with the sermon.

"Oh, no, sir. Please go on with the sermon."

When half way through he expressed the fear that perhaps he was tiring his listener, and was much gratified to learn from his own lips that such was not the case.

"I should be glad to listen to you for hours, sir," he said, and so the sermon ran on to an hour in length, and finally the service was concluded.

The preacher then expressed a desire to shake hands with so flattering an auditor. And then the trick came out—a trick which the clergyman's nearsightedness had prevented him from seeing at once.

His listener was none other than the driver of the "fly," who was all the time charging him so much an hour for the use of the vehicle!

The minister did not even have the consolation of getting even by ordering a collection.

### A HOME PRESERVED.

A father and mother had died and left an only daughter in a large and most home like house. With an intense longing to remain in the dwelling so dear to her, this daughter began to wonder how to readjust her life, "without selfishly keeping the dear home all to herself." Providentially a physician told her of a lady who would be greatly benefitted if some one in the suburbs could invite her away from the heat and noise of the business section for a two weeks' rest, a change which would involve no long journey by rail. An invitation was immediately extended, and in the two years since then this lady has received as guests home and foreign missionaries, Salvation Army and other Christian workers, trained nurses and young business women, besides adopting a little German orphan in whom her mother was much interested.

"It is simply making such use of their home as would gratify my parents," she recently said to me, adding, "Adjectives are misplaced in its mention, since the people who need me are those I most need."

There was no closing of doors from a morbid, selfish grief, and the home is all the dearer since making it a haven of rest to guests of the character described.—*Congregationalist.*



## The General Assembly.

*Continued.*

On Monday of last week, the Assembly dealt with several questions of great importance. The overture from British Columbia, on the re-organization of the Home Mission Committee was the subject of an animated discussion. The overture, in effect, asked that the various Synods should deal with the details of Home Mission work as is at present the case so far as the Western Synods are concerned, the Committee to devote itself to the larger question of finding the men and money for the entire field. The overture was sent to the Home Mission and Augmentation Committees for report next year.

In bringing forward the proposed act of incorporation Mr. Mortimer Clark M.A., Q.C., explained that there was no intention to incorporate the Church, as the danger then might be that it would be brought more under the control of the civil power, but it was proposed to incorporate a body of trustees, in which the property of the Church might be invested. It was intended to apply to the Legislatures and Parliament to incorporate a body to be known as the Board of Trustees of the Presbyterian Church in Canada, which would be empowered to receive gifts and conveyances, and to make a legal transfer of them. It was agreed on Mr. Clark's motion that the Committee on Legislation appointed at the last Assembly be re-appointed, with instructions to obtain such an Act of incorporation from the various Legislatures and the Dominion Parliament.

The Moderator named the following to compose the First Board of Trustees in connection with the proposed incorporation:—Rev. Dr. Warden, Rev. Dr. McLaren, Rev. Dr. Morrison, W. Mortimer Clark, Q.C., Hamilton Cassels, Hon. Justice Maclellan, and A. R. Creelman, Q.C.

## AGED AND INFIRM MINISTERS' FUND.

Mr. J. K. Macdonald presented the report of the Western Section of the Aged and Infirm Ministers' Fund, and in doing so, he paid an eloquent and deservedly high tribute to the memory of the late Rev. William Burns, Agent and Secretary of the Fund.

In regard to the "Ordinary Fund," the report stated it was a matter calling for congratulation that, notwithstanding the widespread statements regarding the rules and the administration of the Fund, congregational contributions are \$712.71 greater for the eleven months than for the previous full year. The Committee was however, brought face to face with a serious question in regard to the payment of annuities, inasmuch as the Church had failed to respond in making up the adverse balance from the preceding year, and there was a shortage in the Fund for the current eleven months. After due deliberation, the Committee felt that it would fail to do justice to the annuitants if it did not pay them on the modified scale that has been acted upon during the last few years, and decided therefore to do so, and to go forward to the Assembly with an increased indebtedness.

\$1 annuitants have received more or less benefit from the Fund during the period covered by the report, and twenty-two ministers have made application to connect with the Fund. Ten of these were within the four-year limit, and entitled to connect. The Committee made the following special recommendations—

First. That the Executive Committee of the previous year be continued until the November meeting of the following year.

Second. That Rule 6 be repealed and the following substituted—"That the rates shall be paid on or before the 15th day of January in each year."

Rev. Dr. Moore moved a series of resolutions in regard to the report, which was adopted. These resolutions declared the report received, and expressed satisfaction at the faithful way in which the committee had discharged its work, and especially recognized the services of Mr. Macdonald, the Convener; sustained the action of the committee in paying annuities in full under the modified scale, and regretted that it was found necessary to incur increased indebtedness in order to do so, and hoped that the deficit would be made up by liberal contributions from congregations

in the Church; concurred in the recommendations as to the ministers who should be allowed to connect with the fund; authorized and decided that the rates shall be paid on or before January 15th in each year; authorized the committee to take the necessary steps for adjustment of the matter in regard to capital account, and endorsed the expressions of appreciation of the late secretary.

## SPECIAL COMMITTEE'S REPORT.

Rev. Dr. McCrae (Convener), reported on behalf of the Special Committee appointed to confer with the Committee on the Aged and Infirm Ministers' Fund, to look into the whole question of the regulations and administration of the Fund, with a view of inducing a greater number of the ministers to connect themselves with it, and of drawing out towards it a larger liberality on the part of the congregations. The Committee recommended among other things, that the office of Agent and Secretary be abolished; but in the event of the Assembly deciding that a canvass of the congregations of the Church shall be continued for the purpose of bringing the endowment up to the minimum of \$200,000, a minister or layman who has special gifts for such service be appointed for a limited period; that a minister who has not paid the annual rate into the Fund shall not be entitled to make any claim upon the Fund as a matter of right, but his case may be made the subject of special consideration by the General Assembly. That every minister, on being ordained, be required by Presbyteries to connect himself with the Fund and pay the fixed rate; that when a minister who has paid rates to the Fund attains the age of 67 years he may claim the privilege of retiring from the active duties of the ministry, and of being placed upon the Fund, and that the ministerial rate be sufficiently increased to place the Fund on a more satisfactory basis, and that Presbyteries be instructed to have the claims of both the ordinary and endowment branches of the fund effectively presented to all the congregations within their bounds.

Dr. McCrae expressed the hope that the endowment of \$200,000 would be made complete. The congregations did not contribute this year because of the discussions regarding the administration of the Fund. Their ministers and elders were entirely out of harmony with many of the regulation of the Fund, and he would like to see it made acceptable to all. He moved that the report be received and the recommendations be considered seriatim, which, after much discussion carried, and the consideration of the report was taken up at a later stage.

During the debate Rev. J. Cleland characterized some of the statements which had been made by Mr. Macdonald as untrue.

This the Assembly would not tolerate, and cries of 'withdraw' were heard all over the House.

'You must withdraw such a remark, Mr. Cleland,' the Moderator said.

'Well, does the Assembly want me to say they were true?' was the naive retort, at which the House laughed heartily.

'No, but it is unparliamentary to say what a member has stated is an untruth.'

'Oh, well, if the Assembly will take the responsibility—'

'It is not a question of the Assembly's responsibility,' said the Moderator, severely, 'it is a question of decorum and proper usage. Tell the Assembly that you withdraw the expression.'

Mr. Cleland was disposed to hold out, but was finally persuaded to withdraw the improper expression.

## FUNERAL SERVICE.

At the close of the afternoon sederant a funeral service was held in connection with the accidental death of Rev. R. J. Grant, praise and prayer being offered.

## AUGMENTATION FUND.

The report for the Eastern Section was presented by Rev. Mr. McGillivray, Lunenburg, and for the Western Section by Rev. Dr. Campbell, both brethren making clear explanations of the main features of the Fund. On motion of Rev. W. J. McCaughan, seconded by Rev. D. R. Drummond it was resolved—

"I. To adopt the estimate of the committee, and to authorize an expenditure for the year not exceeding \$28,000 for all purposes.

"II. To adopt the recommendations embodied in the report, and commend them to attention and sympathetic action on the part of Presbyteries, sessions and ministers.

"III. To authorize the committee to secure temporarily the services of one or more suitable persons who, acting in co-operation with, and assisted and facilitated by Presbyteries and sessions, shall seek to advance the interests of the scheme, especially by securing better financial methods and more, harmonious application of the committee's regulations in aid-receiving congregations."

#### CHURCH AND MANSE FUND.

Rev. Dr. Robertson presented the report of the Board of Management of the Church and Manse Building Fund for Manitoba and the North-West, which was adopted.

The way the Board assisted in this object, Dr. Robertson stated, was by giving grants and loans to such places as could not erect these buildings themselves. The plan of the scheme was that small sums of \$75 to \$125 were given to congregations that were putting up new churches or manses in modest districts. Where the buildings were to be more pretentious, four, five and sometimes seven hundred dollars were granted. These grants were made with understanding that a certain amount was to be paid back every year. Most of the help given, however, was in the way of a grant and not a loan, for many of these missions were taxed to the utmost to support their pastors and sustain themselves. He pointed out that since the establishment of the fund 305 churches and 63 manses had been built with the assistance of the committee. This was during a period of 16 years. These buildings were valued at over half a million of dollars. When they began work there were only 18 churches and 3 manses between Lake Superior and the Pacific Coast.

#### PRESBYTERIAN ALLIANCE.

The following representatives were elected to the Alliance of the reformed churches holding the Presbyterian doctrine, meeting of which will be held in Washington in September 1899:—

Ministers—Principal Caven, Dr. Cochrane, Dr. McVicar, Dr. Warden, Dr. Robertson, W. J. McCaughan, Dr. Moore, Dr. R. Torrance, President Forrest, Principal Grant, Dr. King and Dr. Gordon.

Elders—Hamilton Cassils, Judge Forbes, George Hay, Hon. G. W. Ross, Robert Murray, David Morrice, W. Mortimer Clark, James Croil, Sir T. W. Taylor, J. Charlton, M. P., J. K. Macdonald and J. A. Macdonald.

It was decided that in the case of death, or of a delegate being unable to attend, alternates could be selected from the next names on the list.

#### SIR WILLIAM DAWSON.

A resolution acknowledging the services of Sir William Dawson, ex-Principal of McGill University, to the cause of truth, by his scientific researches was passed on the motion of Rev. Principal MacVicar seconded by Dr. Bryce and supported by Rev. Dr. Gregg.

#### A. AND I. FUND.

Rev. Dr. McCrae's report was considered. Dr. McCrae agreed to a series of resolutions proposed by Dr. Moore looking to the relegation of the recommendations of the special committee to the general standing committee, and that a special committee, to be named by the Moderator, should be appointed in the connection, to consider the question of appointing a suitable agent whose business would be the bringing the fund up to the two hundred thousand dollar mark.

In the discussion which followed Rev. C. H. Cook urged that all ministers of the Church whether on the Fund or not should participate to some extent in the benefits. Rev. Professor Scrimger spoke strongly on this point, insisting that whatever action the Assembly might take, this injustice should be wiped out. The congregations gave to the fund as a whole, and it was their desire that all should be beneficiaries of it. By the present regulation this benefit was restricted to a particular class, while another large class was entirely ignored. In the case of a man who had not been on the fund, nothing would remain, in the case of retirement, but that the individual congregation would have to do what the Church refused to do—provide against his starvation, although that congregation may have supported the fund, in the belief that all would benefit.

On the other hand, the Rev. Dr. Armstrong showed that certain ministers, under the old rule of giving half to those who had not been upon the fund, had provided for themselves by other forms of insurance, using the money which they should have paid into the fund for this purpose, assured that they would get half in any case. The old rule was open to abuse, but the simple fact was that the state of the funds compelled this discrimination and suffering. If all joined the fund the case would be different.

Dr. Moore's series of resolutions, looking to the adoption of the whole report of the standing committee, with the incorporation of the suggestions of the special committee, was carried.

#### VICE REGAL VISIT.

The Assembly will long remember the visit of their excellencies, Earl and Countess Aberdeen on Tuesday. They were cordially received and presented with a suitable address in which the interest taken by them in the highest welfare of Canada was expressed. Earl Aberdeen replied in graceful and appropriate terms, and the visit was brought to a close after the sentiments of the Assembly as to their excellencies services, had been placed on the minutes of Assembly.

#### SABBATH SCHOOLS.

Rev. T. F. Fotheringham presented the report on Sabbath Schools of which the following is a summary. Reports had been received from 2,144 schools, being two hundred and twenty-seven more than in 1896, which recorded an increase of two hundred and twenty-two more than in 1895. There has been an attendance of 18,819 teachers and officers (a gain of 1,163), having charge of 154,299 scholars (an increase of 3,730), of whom 104,757, or nearly sixty-eight per cent, are present every Sabbath. Nearly fifty thousand scholars are memorizing verses of scripture, and slightly over sixty-one thousand are studying the Shorter Catechism; 3,302 have committed the whole book to memory. The number studying their lessons at home is 67,169, or 381 fewer than last year. There were 257 teachers' meetings for lesson study. Two thousand eight hundred and ten elders are engaged in Sabbath-school work; 66,274 pupils attend public worship each Sabbath; 4,627 became communicants in 1897, while 20,463 scholars all told are in full communion with the Church. Eighty-one thousand two hundred and twenty-nine dollars was raised by the Sabbath-schools, of which \$52,262 was expended on the schools themselves. The amount contributed to the schemes of the Church was \$24,541, and increase of \$276, while the amount contributed to other objects increased from \$7,102 to \$9,821, a gain of \$2,714. The amount contributed by congregations to the support of the schools was \$11,956, \$1,188 less than last year.

#### LIFE AND WORK.

The adoption of this report (submitted by Dr. Wright) was ably moved and seconded by Rev. Dr. Parsons and Hon. G. W. Ross M.P.P., the former emphasizing the need of the life of power which grew into enthusiasm for the work of Christ. Mr. Ross dwelt on the importance of correct home life. He thought that the home must be looked at as the spring from which sprang the morality of the world. The hand that rocked the cradle ruled the world, was an old and true saying. He approved of the report for the emphatic and clean-cut expressions which it used towards the temperance question. This was an important year in the history of Canada.

They would know this year whether the sentiment of the country was ripened, as they expected it would be, after such long years of education. He did not sympathize with the general view that it would be impossible to enforce the law of prohibition. They could enforce it if they had organization. Yet they incurred a great responsibility in enacting this law, but they should not shrink from this responsibility.

There was also the question of the sanctity of the Sabbath. He was in favor of a quiet Sabbath, a Scotch Sabbath, or whatever it might be called, and he hoped that Canada would never be cursed with the spirit of Sabbath breaking. Rev. Principal Grant objected to the words in the report: "But we can have no doubt as to where God stands in this controversy (the liquor traffic), and greater is He that is with us than all that are against us." These words were a reflection on those who were opposed to prohibitory legislation. Dr. Wright did not wish such an interpretation to be put upon the words and he withdrew them, before

which however a very animated debate had taken place, in which Dr. Grant made a long and able speech from his point of view. The report was then taken up seriatim. To the clauses advocating prohibition, Principal Grant moved amendments suggesting restrictive instead of prohibitive legislation. Rev. J. B. Mullen, and Rev. Dr. MacVicar led the debate against Principal Grant's views. Mr. Hamilton Cassells and Rev. L. H. Jordan supported the amendments, which were however lost.

#### PREPARATORY COLLEGE COURSES.

On Wednesday the Rev. Dr. Bryce presented the report of the Committee on Preparatory Courses in the Colleges, to which was also referred the overture from the Presbytery of Guelph in regard to an examining board for entrance and exit upon the Arts and Theological course in the colleges. The Committee made the following recommendations:

The General Assembly approves of the abolition of the Preparatory Course in Knox College, as hitherto conducted, and of substituting for it a three years' University course as proposed by the Senate of Knox College, and authorize the Senate to put said three years' University course into operation after the Session of 1898-99.

The Assembly deems it necessary to conduct an entrance examination for said course, as proposed.

The College of Manitoba, having signified substantial concurrence in the proposed Scheme, is also empowered to bring it into operation as soon as convenient.

There being no preparatory department either in Queen's, Kingston, or the Presbyterian College, Halifax, candidates for the University in both of these places, not studying for a degree in Arts, not taking a University course somewhat similar to that now recommended by the Senate of Knox and Manitoba, be required to take the three years' course in Arts now suggested for Knox and Manitoba Colleges instead of the subjects at present recommended by the Book of Forms.

With the view of securing uniformity of standard in the training in Arts deemed necessary by the church for candidates for the ministry the Scheme set forth in the document referred to shall be sent down to the several Colleges of the Church in order to its careful consideration by these bodies, to report to next General Assembly.

The subjects on which, according to the Scheme herein approved, university examinations must be passed are as follows, viz:

First year—Latin, Greek, English, Mathematics, and Biology or Chemistry.

Second year—Latin, Greek, English, Logic, Philosophy, and Ancient History.

Third Year—English, Mental and Moral Philosophy, History (medieval or modern) and Hebrew.

It is strongly recommended that two years of Hebrew shall be taken in this course.

In this Scheme the order of subjects may be changed.

The General Assembly remits the question of having a more perfect system of examination of students presenting themselves for license to be considered by Presbyteries during the year, of which report be made at the next General Assembly.

The General Assembly directs that students who come from other churches, who have not taken a course equal to that now proposed in Arts, be required by the Assembly to complete their Arts course before being received into the church.

This clause was added:

"That it shall be the duty of Presbyteries to examine all students for the ministry in Bible knowledge, Shorter Catechism and Confession of Faith." The report as a whole was unanimously adopted.

#### WIDOWS' AND ORPHANS' FUND.

The Montreal Presbytery's overture: "that the regulations of the Fund shall be so changed as to permit of the following method of administration:

I. The annual rates of ministers shall form a separate department of the Fund, and shall be administered exclusively in the interests of the widows and orphans of those who have regularly contributed thereto.

II. Contributions from congregations, legacies, interest on investments, donations, and all other monies given for the support of the Fund not otherwise designated (apart from ministers' rates), shall form another department of the Fund, and shall be administered in the interest of all widows and orphans of ministers of the Presbyterian Church in Canada, was lost by a vote of six to twenty-two.

#### FRENCH EVANGELIZATION.

Rev. Principal MacVicar, Convener of the Committee, said it was a custom in Scotland and Ireland, and to a considerable extent in Canada, for conveners to occupy much time in delivering

eloquent speeches, but he would be pardoned for departing from that ancient custom. Not that he felt incapacitated from speaking on a great national work, but because he believed the feeling of the ministers and elders present was to hear those who were working in the field.

There are thirty-eight fields, having ninety-four preaching stations, served by twenty-eight ordained missionaries, sixteen colporteurs and students, and twenty-one missionary teachers, a total staff of sixty-five. In three districts there was a movement among the French people to have the Gospel preached to them, and getting houses for the purpose they asked for teachers. There was a great onward and upward movement among the people. They were calling for better schools, better education, and fuller presentation of the Word of God on the Lord's Day. He did not think he went too far in alleging that the very near historical past gave proof of the independence of the people, and in spite of ecclesiastical domination, they insisted on what they wanted politically.

Addresses were given by a number of missionaries engaged in French Evangelization work.

#### COWAN AVENUE CASE.

This case occupied the attention of General Assembly for a considerable period of time on Thursday, and created much discussion. The ultimate finding of the Assembly was that the present site must be abandoned within two years, it being considered too near to Dunn Avenue church.

#### SABBATH SCHOOL PUBLICATIONS.

Rev. Dr. MacVicar submitted the report of the Special Committee appointed to consider the Sabbath school report and all relevant matters, which recommended the following:

1. That the Sabbath school publications be continued.
2. That the necessary periodicals to be published are: (a) teachers' monthly; (b) home study quarterly; (c) primary quarterly; (d) leaflets for senior and primary scholars.
3. That from the beginning of 1899 the Sabbath school publications be issued in Toronto, and that Revs. Dr. Warden (convener), Dr. Fletcher, Dr. McIntosh, Dr. Thompson, L. H. Jordan and J. A. Brown and Mr. Hamilton Cassells be a Committee to select and appoint an editor and manager, and to take the supervision of this work.
4. That the gentlemen who endorsed the notes last year be requested to endorse the necessary notes this year, and that the contribution of Children's Day, less the necessary expenses in connection with that day, be devoted to the reduction of the face value of these notes.
5. That the Assembly Sabbath School Committee be recommended to make the department of Higher Religious Instruction self-sustaining, or abolish it.

The report was adopted.

#### YOUNG PEOPLE'S SOCIETIES.

The report of the Committee on Young People's Societies was presented by Rev. R. D. Fraser and adopted.

The total number of societies reporting is 993, an increase of 74 over 1896. Some societies have been disbanded. Many new societies have been formed. The probability is that the estimate of last year as to the Young People's Societies actually existing within the Church is approximately correct, namely, about 1,200. The great majority of the societies reporting, namely, 783, are Christian Endeavor, which number includes 33 Junior Christian Societies, and 7 Boys' Brigades.

The total membership reported is 36,521, a decrease from last year of 1,883. The average number of members in each society has also declined, and is now 39, as compared with 42 last year. The proportion of young men to young women has not varied greatly from the previous year. It is about 37 to 61. In the rural districts there is a relatively larger number of young men in the societies, whilst in towns and cities the number of young men is in some instances quite insignificant. The situation calls for grave consideration.

The total contributions of the societies is less than last year, being \$29,393, as against \$34,181, a decline of \$4,678, and a lowering of the average per society from \$38 to only a little over \$29.

#### CLOSING SERMONS.

The closing day (Friday) witnessed a small attendance of commissioners.

At the opening of the Session the moderator appointed a committee to consider the formation of a ministers' sons' society, with a view to securing contributions from minister's sons and daughters for the Aged and Infirm Ministers' Fund and the Widows' and Orphans' Funds.

Uniformity of public worship was discussed on a report by Rev. Dr. Laing, and a book by Sir Sandford Fleming.

The question of Commissioners' expenses while attending Assembly, was before the Assembly and was referred to Presbyteries for report.

The extra Annual Session will be continued in connection with Manitoba College, notwithstanding a strong effort for its abolition.

The Assembly adjourned to meet at Hamilton on the second Wednesday of June next year.

## MISSION FIELD.

## IN THE JEWISH QUARTER.

(From a Traveller's Diary.)

Friday, September 25th (1896) was a sort of "field-day," it was so full of interesting things. Miss Van Duzee had asked me to make some calls with her; so we started forth, with a man-servant at our heels for respectability's sake for the Jewish quarter in Oroomiah.

It was quite a distance, over rough, dusty streets, which grow constantly narrower, until finally in a lane about five feet wide we stopped and knocked at a low doorway in the wall. The door opened and we went into a dirty little court, on one side of which, under a shed, a woman was working. She seemed glad to see us, and asked us to sit down on a dirty carpet which we did with some misgivings. She told us that this was the season for weddings—a rather puzzling statement, for I did not know that weddings, like peaches, had seasons of their own; but she explained that if each wedding came separately, the whole quarter would come to the feast, but by having a number at one time the guests were divided up and the entertainers saved a great deal—a truly frugal arrangement! While this was being explained a young girl from the house next door, where a wedding feast was in progress, came in and invited us to join the guests.

As it was early in the morning—too early for the men of the house to be drunk—Miss Van Duzee thought we might go in. So we left the dirty little court to go into one that was larger and somewhat cleaner. There were a few trees in it and a well, but what struck me most was a booth made of branches and cotten cloth, for this is the Feast of Tabernacles and no pious Jew would sleep in a house. (Women, by the way, do not count.)

In an open sided room of the house, overlooking the court, were thirty or forty women, dressed in every color in the rainbow and out of it, and to this crowd we were taken. I have become quite a connoisseur of smells in Russia and Persia, but the air that met us as we approached that wedding crowd was above and beyond anything I had encountered before. To my great relief, however, we had been in the room only a few moments when we were asked to come upstairs—evidently in order that the other guests might regale themselves with the oily, garlicky messes that were standing about in blue bowls on the floor.

The air in the little upper room was decidedly better, and we sat on the floor by an open window to watch proceedings in the court below, where the bridegroom, a youth of seventeen or so, attired in a sky-blue coat, white cotton trousers and a very gay shawl cap, was disporting himself with other rainbow-hued youths. Soon, for our benefit, they began to dance—a man with a sort of tambourine furnishing the music and chanting dimly all the time, while the bridegroom and two other boys did a sort of "here-we-go-round-the-mulberry-bush" around him. Soon the dancers increased to nine, the line ending in a very small bare-footed boy, all moving in a circle swinging their feet in time with the music, three steps to the right and a pauser, then two to the left and so on.

Meanwhile the bride and some of the women had followed us upstairs and we were picked into the little six-by-eight room. There were compensations though, for we could take in all the vagaries of their costumes. The bride's dress—to begin with her feet—consisted of course, short, white (by courtesy) woolen stockings, above which her bare legs frequently showed; ten calico petticoats reaching a little below her knees and each one having ten breadths of calico in it; a loose yellow silk shirt, open at the neck, and under it a cotton garment of similar cut, both reaching a little below the waist, and over those a purple and black changeable silk coat with long narrow sleeves open below the elbow. But her head was the wonderful sight. First a band of gold embroidery on velvet crossed her forehead, then a three-cornered piece of thin white muslin was put over her head and pinned under her chin. Over this came a piece of green and gold gauze, and above all—when she remembered to pull it up—was a large semicircular piece of light calico, large enough to cover her completely when there were men about. In addition to these many head coverings she had probably a hundred dollars' worth of gold and silver jewelry hung about her head and neck—chains, coins, filigree work, armlets, and cylindrical prayer-boxes. All this on a child of thirteen!

Miss Van Duzee and I tried to talk to them, but nothing we could say seemed to rouse their interest. Their faces never lost the heavy, stolid look of stupid indifference; but this was not strange, considering that these tiresome wedding festivities had already lasted ten days and were to be kept up for another week.

They did seem fond of Miss Van Duzee, as they well may be, for she has done her best to help them. She has made effort after effort to start a school for these girls, some of whom are very anxious to learn, but each time the synagogue has closed it, the last time

imposing a fine of fifty *tomans* (\$50) on any one who should let his daughter attend. Women who could read and write would be altogether unmanageable!

It was all very interesting, very novel, very Oriental, but we were not accomplishing anything—they were in no mood to be read to as on ordinary visits; so I was not sorry when Miss Van Duzee made our excuses and we went out again into the glare and dust of the street, closing the low door behind us, and wondering when the door of wide rich life—His life—would open for the girls and women we were leaving.

Emma Bailey Speer.

## LOOKS INTO BOOKS.

THE SCHOOL SYSTEM OF THE STATE OF NEW YORK. (As viewed by a Canadian.) By John Millar, B. A., Deputy Minister of Education, Ontario.

The Department of Education has time and again rendered great service to the cause of education by the publication of books on educational work in other lands. To the student of education as a science, an examination of the systems prevailing in civilized countries is necessary, while the facilities for such inquiry would be available to but a favored few, were it not for such books as that prepared by Mr. Millar under the authority of the Minister of Education. As to the value of Mr. Millar's book, there can be but one opinion. Thoroughly conversant as he is with the Ontario School System, he has found it an easy task to seize at a glance the salient points—the foundation and structure of the New York System and to place, with clearness and precision, before the reader, a very interesting work which will prove of undoubted value to the teachers and educationalists of this country. Mr. Millar has produced a readable as well as a useful book and we congratulate him and the department on its appearance.

A KENTUCKY CARDINAL. A Story. By James Lane Allen. Illustrated. Toronto: George N. Morang. Price, paper, 75c.

This book has no reference to a scarlet-battled ecclesiastic of the Church of Rome, but to the red-headed cardinal bird of Kentucky. With a beautiful sympathy with bird life and subtle interpretation of nature is woven a silken thread of romance. It is a very dainty and delicate volume, and explains the remarkable popularity of this author. In the same volume is bound the "Aftermath," a sequel to the earlier story.

SHORT STUDIES OF FAMILIAR BIBLE TEXTS. Mistranslated, Misinterpreted, and Misquoted. By Blackford Bondit, D. D. Toronto: Fleming H. Revell, Company. Price, \$1.00.

While the whole of God's Work, especially the most important part which teaches the way of salvation, is so plain that the way-faring man, though a fool, may not err therein, yet St. Paul tells us there are in it certain things hard to be understood. These passages are the subject of the present volume. Our author treats, first, familiar text mistranslated, second, texts misused on account of being misinterpreted, and texts abused on account of being misquoted. The treatment of this important subject strikes us as judicious and religiously helpful.

THE PILGRIMS IN THEIR THREE HOMES, ENGLAND, HOLLAND AND AMERICA. By Rev. William Elliot Griffin. Boston: Houghton Mifflin & Co. Price, \$1.25.

There is a presentation of the character and works of the Pilgrims in England, where they were born and reared; in Holland, where they tarried for a time, but which they left, because of influences which they judged to be detrimental to their children; and America, which they made their permanent home and which has been so greatly profited by their coming. The work is the outcome, we are told, of a resolution made by the Congregational Club of Boston in 1890 to erect a memorial in Delfshaven, in grateful recognition of Dutch hospitality to our forefathers, but simple and appropriate as such an action would seem, it encountered an amount of sectional and sectarian opposition which convinced Dr. Griffin of the need of a restatement of facts. He accordingly made leisurely visits to the three homes of the Pilgrims, and also made himself master of the Dutch language, in order to be prepared to write a book of real value, free from second-hand opinions. He has tried to depict the founders of Massachusetts amid the hopes and fears, the joys and sorrows of their daily environment in three lands, and has accomplished his task wonderfully well. He takes us first to the quaint English villages of Austerfield and Scrooby, in Nottinghamshire, the country of Bradford and Brewster, and describes with loving minuteness a hundred details of scenery and manners that are still much as they were in their day. Then we follow the little company of immigrants to Holland, and are shown the conditions of their life in Amsterdam and Leyden. Finally we journey westward with them, to our own "stern and rock-bound coast," where they begin their life, which Dr. Griffin has found a way of telling that is full of interest. He insists strongly upon the reverent cherishing of their memory as that of men and women of beautiful life and character, "not merely representatives of Church polity."

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON I.—THE KINGDOM DIVIDED.—JULY 3.

1 Kings xii. 16-25.

**GOLDEN TEXT.**—"A soft answer turneth away wrath; but grievous words stir up anger." Prov. xv. 1.

**TIME AND PLACE.**—975 B. C. Shechem.

**INTRODUCTION.**—Returning to O. T. history glance backward over the course of development from a single emigrant to a great nation. 1. The birth of Abraham, in Chaldea. About 2000 B. C. 2. The Exodus,—the birth of the Hebrew nation. Moses. About 1500 B. C. 3. The conquest of Canaan,—the home of the nation. Joshua. 1451-43 B. C. 4. The period of the judges, the development of the nation. 350 years. 1415-1095 B. C. 5. The monarchy founded. Saul. 1095 B. C. 6. The kingdom in its meridian splendor. David and Solomon. 1055-975 B. C. 7. The temple. 1005 B. C. 8. The kingdom divided. 975 B. C.

**VERSE BY VERSE.**—16 "All Israel."—Delegates representing the ten tribes.—Bahr. "To your tents, O Israel."—Disperse to your homes. This cry—the Marseillaise of Israel—had its origin when the people dwelt in tents, in the march through the desert, *Josh. xxii. 4*; *Num. i. 52*; *ix. 18*; *xvi. 26*. "See to thine own house."—Henceforth, the house of David, look after thine own tribe, Judah, only. Not a threat of war, but a warning against interference.

V. 17. "The children of Israel which dwell in the cities of Judah."—Some of the families of the ten tribes were settled in the limits of the tribe of Judah, and these remained under the authority of Rehoboam.

V. 18. "Sent Adoram, who was over the tribute."—He was at the head of the tax collectors. "Stoned him with stones."—He was sent to collect the revenue, and was resisted by force. "Made speed."—The slaying of Adoram showed that the rebellion was a settled fact. "To flee to Jerusalem."—He was at Shechem, where he had assembled the people, but his capital was at Jerusalem.

V. 19. "Unto this day."—When this history was written. The two parts of Solomon's kingdom were never reunited.

V. 20. "That Jeroboam."—He was an Ephraimite, who had been employed by King Solomon in overseeing public works. "Was come again."—He had been to Egypt to escape from the anger of Solomon, but had returned on hearing of his death, and had been the leader of the ten tribes in their revolt, they now make him king. "None . . . but the tribe of Judah only."—But including some individuals from the other tribes (*v. 17*), and the small tribe of Benjamin (*v. 21*.) They were called from this time by the name of Judah.

V. 21. "To bring the kingdom again."—He proposed, that is, to subdue the rebellion of the ten tribes, and bring them under his authority.

V. 22. "The name of God."—*i. e.*, the prophet Shemarab.

V. 23. "Return every man to his house."—The army which the king had assembled was to be disbanded.

V. 25. "Built Shechem."—Fortified it, and made it for a time his capital. "Built Penuel."—This was on the eastern side of Jordan, and was fortified to defend and control the eastern portion of his domain.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. M. McTAVISH, B.D., DESERONTO.

## DAILY READINGS.

First Day—Command with promise. *Ex. xx. 12-17*.  
 Second Day—Honoring by obedience. *Prov. i. 7-19*.  
 Third Day—By upright living. *Prov. xxiii. 19-25*.  
 Fourth Day—Joseph's faithfulness. *Gen. xiv. 1-17*.  
 Fifth Day—Absalom's disloyalty. *2 Sam. xv. 1-17*.  
 Sixth Day—Christ's example. *Luke ii. 51, 52*; *John xix. 25-27*.  
 PRAYER MEETING TONIGHT, July 3—HONORING FATHER AND MOTHER.  
*Eph. vi. 1, 4*. *Prov. xvii. 6, 21, 25*. *Q. 27*.

## HONORING FATHER AND MOTHER

Honoring father and mother! An old subject, but one which must never be neglected. It had a place in the Decalogue; it was not forgotten in the teaching of the prophets. It was not overlooked in the teaching of Christ; the great Apostle Paul called attention to it. It is a live, practical subject still, and indeed, in the opinion of many, it needs to be emphasized more strongly to-day than ever before. There is a conviction among the older people that young people do not defer as cheerfully to the opinions of their parents as young people once did, and that they are more impatient of restraint than they once were. Whether this be true or not we cannot say, but if it be true, more's the pity.

## I. How are we to honor parents?

(1) We should treat them with all due respect. When we speak of them we should speak respectfully and never in those contemptuous and contemptible terms which are used by ungrateful children. If we speak to them we should address them with due deference and never in such a way as to wound their feelings. In our behaviour toward them we should treat them with reverence. It is said that the children of Jonathan Edwards always rose up when their parents entered the room, and remained standing until the parents were seated; and when either Mr. Edwards or his wife was speaking, the children, no matter with whom they were conversing, would be silent and attentive immediately. What an example to all children!

(2) We should be obedient to their counsels and their lawful commands. Isaac was a full grown man when his father led him out and placed him upon the sacrificial altar, and yet he submitted as willingly and obediently as if he had been a little child. It is to be feared that boys and girls to-day, at altogether too early an age, suppose they are free from the great law of obedience to parents. It is difficult to determine at what age one may cease to obey his parents, but as a rule it is safe to say that as long as parents claim the right to command, children should feel called upon to obey—to obey lawful commands, or to obey in everything which is not contrary to the will of God. Dr. Parkhurst says, "To learn to obey is the hardest, even as it is the most valuable lesson a child can ever acquire. It is not only valuable for what it is in itself, it is also valuable for what it serves as the basis of."

(3) We should honor our parents by consulting them in our plans, and by seeking their advice in our undertakings. When John Wesley and his brother Charles were young men in college, they frequently consulted their mother as to their duties and other engagements. It was a most commendable habit, and we cannot but feel that were it formed by other young people there would not be so many wrecks upon the shores of time.

## II. Why we should honor parents.

(1) Because they have special claims upon us. No one has done so much for us as they. With how much solicitude did they watch over us! How intently they guarded us against that which would have been injurious! How patiently they waited beside us when sickness laid us low! With what wistful eyes did they look for our recovery! How many anxious hours did they spend planning for our welfare! How much they denied themselves for our sake! We speak of the Chinese as heathen, but in the matter of honoring parents, the "heathen Chinese," as we call him, could show us an example which we would do well to follow. Every New Year morning each man and boy, emperor and peasant alike, pays a visit to his mother. He brings with him presents for her, thanks her for her kindness to him and asks her to continue her favors another year.

(2) God Himself enjoins us to honor parents. He holds out the brightest promises to those who do so, and utters the most solemn warnings to those who refuse. Jesus never uttered anything more severe than when He said to those who took advantage of certain Rabbinical ordinances to escape the responsibility of caring for their aged and helpless parents. (*Matt. xv. 4-6*).

The following clipping is from the *Christian Endeavor World*, and is deserving of careful consideration. The Conveners of the Assembly's Committees will, I am sure, be glad to see that it is given a place in this column:—

## BUSINESS, OR BEGGARY?

The Lord's business should never be conducted by His people as if He were a mendicant. It is the purpose of the missionary boards and benevolent societies of the various denominations to secure a dignified and scriptural presentation of the benevolent causes, and a wise and wide distribution of the funds thus secured. That local needs will arise which cannot be immediately supplied in this way is inevitable, yet it is dividing a house against itself and lowering the standard of systematic and intelligent giving to have a large number of importunate personal appeals flooding the churches, subtracting from the funds that go through the regularly established channels, for the prosecution of the work for which the denominations hold their boards responsible.

But the unfortunate phase of this matter to which we feel compelled to call attention is the frequency with which these appeals are directed to the Christian Endeavor societies, and the misfortune of it is that, however deserving the cases may be, they tend to wean the support of the societies from their official denominational enterprises. That they are more frequently thus addressed shows the assumption to be that these societies are more sympathetic and less discriminating in their responses. This is the strongest reason for leaving their benevolence to the guiding hand of their denominational officials.

## CORRESPONDENCE.

## A CONGREGATIONALIST REPLIES.

Editor *Presbyterian Review*:

Sir,—Because a visiting Congregational minister from England tells a reporter that one of the needs of Canada is more Congregationalism you pour forth editorially in your issue of the 2nd inst. a slashing and, in my opinion, a very discourteous tirade against myself and others. Not, of course, individualizing but every Congregationalist cannot but feel the slight, and I would dare to institute two or three comparisons from personal knowledge to seek fair play.

I am one of eight brothers brought up in a Presbyterian home, two of us early in life became Congregationalists the others are both older and younger and some of them hold offices in Presbyterian churches, not one of them, however, has taken part in any religious work outside their own denomination and no great part within it, while my brother and I have been active in our own churches and in addition have become widely known in all societies of non-denominational and inter denominational character. Why the difference? They are certainly as good as we.

Again, in Montreal to-day the Young Men's Christian Association, the Young Women's Christian Association, the Sunday School Union, the Christian Endeavor Union, the National Alliance, the Dominion Alliance, The Women's Christian Temperance Union, the Boy's Home and others have each a Congregationalist as President, and almost every other society of similar character has a Congregationalist as Vice-President, or they appear on the Committees, and these, mind you, have been so elected by Presbyterian votes and not by Congregational votes, who are, as you discourteously state, few in numbers, and therefore cannot control such elections. Now, you Presbyterians vote us into office either because we are best qualified for these most honorable positions, or because you think anyone good enough for work that is not of the strict Presbyterian denomination. You may take whichever position does you most honor, or you may say that we are so narrow and bigoted that we must be taken from our own denominational work to prevent us doing injury.

In Toronto at the Congregational Union last week a leading member said "We Congregationalists must go heart and soul into Foreign Mission work or we are unfit to exist as a denomination."

I came to Montreal and on Sunday last met a leading Presbyterian Doctor of Divinity who preached in one of the greatest pulpits in the city, and in conversation with him was told, "I do not believe in Foreign Missions, our people at home should have our fullest support" or words even stronger, to that effect.

Dr. Cochrane is quoted by the *Montreal Star* as having said "We Presbyterians are only now beginning to realize our strength."

In the *PRESBYTERIAN REVIEW*, to which I refer, Presbyterian strength is shown to be what some of us fear to be but a faint appearance of the steel claws under the velvet paw to be followed by, well I will not speculate, but simply ask your readers to judge by the few instances I have given and by the knowledge they already have and which is everywhere available, which I could quote by the column in the Christian life of to-day, not to speak of the days of the Apostles, or of Cromwell, whether Congregationalists are intensely denominational, even sectarian, etc., etc.—*vide PRESBYTERIAN REVIEW*—or whether as Henry Ward Beecher has said of them "A Congregational church is a blessing in any community."

I trust you will do me the justice to give my opinion at least as wide a circulation as you have given your own.

Yours, etc.,  
C. CUSHING.

110 St. James St., Montreal.

## Church News

[All communications to this column ought to be sent to the Editor immediately after their occurrences to which they refer have taken place.]

## MONTREAL NOTES.

The Assembly has come and gone. So far as its proceedings are concerned a full account will doubtless be given in other columns. But these proceedings take no account of the pleasure their presence has given in many of the homes of the city. In many cases old and valued friendships have been renewed and in many others new friendships have been formed that will prove to be permanent. Not a few will bless the day that brought eminent men of God into their homes and gave them an opportunity to come into contact with their children.

A few of the members of Assembly are remaining over for another Sunday and will supply some of the city pulpits. A few others are going farther east or west, as the case may be, for a brief holiday. Both they and any congregations to whom they may incidentally minister will be the better for the change.

The special anniversary services in Westminster church, June 12th, conducted by members of the Assembly proved a marked success. The congregations were large at all three services, and the collections such as materially assisted in reducing the building debt, which is now within sight of extinction altogether. Mr. Oxley is to be congratulated on the success of the effort now made.

The Rev. A. Bowman of New Glasgow, has been supplying the pulpit of St. Andrew's church for several Sundays in the absence of the pastor in Scotland. His services have been much appreciated.

## MANITOBA NOTES.

Rev. Mr. Muldrew, of Knox College, is supplying services at the Presbyterian church, Treherne, for the present.

Rev. Mr. Miller arrived from Winnipeg this week, to conduct services in the La Riviere field for two Sundays.

The Rev. M. C. Rumball, Morden, accompanied Mrs. Rumball and family to Winnipeg on their journey to the east, where they will remain for the summer.

The Presbyterian church, Pilot Mound, held a social in Mrs. Letang's hall last week, at which they realized something like \$20. A very enjoyable time was spent.

Mr. Bell, a Manitoba college student, preached in Knox church, Pilot Mound, last Sabbath evening, and took up a collection for the Manitoba Missionary Society.

The new Presbyterian church at Killarny was opened Sabbath week by Rev. C. B. Fublado. Mr. Floyd is in charge of this flourishing field and with their new church now in the village, every prospect pleases.

Mr. Pow, the new Presbyterian minister, Sutherland, is now there, and will try to get the field into workable shape before winter. The Church will soon discover that summer work only in mission fields will not build up congregations very fast.

Mr. John Russell, a former Presbyterian missionary at Dominion City, who has been attending Princeton University, has returned to Manitoba and intends staying in his adopted land. Another minister devoted to the interests of Manitoba's salvation.

Rev. Mr. Reddon, B.A., late of Moosomin, was inducted into the pastoral charge of Glenboro on Tuesday, 7th inst., by the Presbytery of Glenboro. This is a growing charge and with an energetic pastor, of Mr. Reddon's experience, the prospects are bright for advancement.

The Presbyterian church, Treherne, held a very successful social at the manse on May 31st. A large attendance was present, despite the unfavorable weather. Ice cream, strawberries and other fruits were indulged in, and the coffers of the treasurer considerably increased thereby.

At the University Convocation of Manitoba University there were 40 graduates, 16 graduating from Manitoba College. The silver medal in Mathematics goes to a lady graduate of Manitoba College, Miss Hamil-

ton. Manitoba College wins five of the medals offered by the University out of fourteen.

## GENERAL.

Last Sabbath was children's day at MacNab St. church, Hamilton. The services were conducted by Rev. Dr. Dickson of Galt.

The anniversary services of Knox Church Cornwall, will be held on the 26th inst. Rev. Dr. Moore of Ottawa will conduct the services.

Rev. J. W. Crawford, of Mahons Bay, N.S., occupied the pulpit of St. Andrew's church, Guelph, last Sabbath. He will preach there next Sunday also.

Improvements costing in the neighborhood of \$400, will shortly be made to the Hampstead Church. A new foundation will be put under it, and the inside will be entirely remodeled.

St. James's Church London, has extended a unanimous call to Rev. Alex. J. McGillivray, who has been in charge of St. Andrew's Church, Guelph, for some time past, the stipend being placed at \$1200 per annum.

Last Sabbath was the thirteenth anniversary of the induction of Rev. Dr. Fraser as pastor of Knox church, Hamilton. Rev. R. E. Kuwles, B.A., of Knox church, C. C., preached both morning and evening. On Monday evening a successful congregational social was held.

Rev. E. Wallace Waits of Owen Sound, has gone to Chatham, N.B., and expects to occupy the pulpit of St. Andrew's Church two or three weeks. Mr. Waits was pastor of St. Andrew's for several years before going to Owen Sound, and received a very cordial welcome from his people.

A meeting of the congregation of Salem Church, Summerville, Ont., was held on Friday the 10th inst. for the purpose of selecting a pastor. Rev. J. S. Burnett, moderator of session presiding. Rev. J. Matheson, B.A., of Markham was the choice of the meeting, and the call was made unanimous.

Mr. Samuel Arnold, a member of St. John's Church, Toronto, who was recently called to assist Mr. Robert Hall, city missionary, was formally received by the mission board at a public meeting held in St. John's Church, on Monday evening of last week. Mr. Arnold has been for many years past actively engaged in religious work in the east end of the city.

The value of little things has been very well illustrated by the Junior Missionary Society of Erakine Church, Montreal, which has just celebrated its semi-jubilee. During these twenty five years those little people have contributed to the mission funds the large total of \$18,641.73. The first year 1872, the sum of \$20.75 was contributed, in '76, \$474.50, in '83, \$563.08, in '89, \$610.63, and during the year ending June '97, \$859.00.

The induction of the Rev. W. C. Doida into the pastoral charge of St. George's church, Union Mines, B.C., took place on Thursday evening June 2nd. The Rev. W. L. Cloy, of St. Andrew's church, Victoria, preached and presided, Rev. Alex. Tait, of Comox, addressed the minister, and the Rev. D. MacLise, of St. Paul's, Victoria, addressed the congregation. Mr. Doida who has supplied the pulpit since October last enters upon his settled pastorate with bright prospects of much comfort and usefulness.

Dr. Margaret McKellar, of Central India, addressed large congregations last Sabbath, in the morning in College St. church, and in the evening in Central church. The doctor told from observations made during years of experience of the sufferings and degradation that characterized the lot of the women of India. She explained in a most interesting way the several branches of the church's work there, evangelistic, educational, industrial, and medical, and concluded with an urgent appeal for the support of the Church at home.

Rev. Neil McKay, D.D., pastor of St. John Church, Chatham, N.B., died on the morning of Wednesday, June 15th., of heart disease. He was born in Eglowtown, N.S., in 1829, and was therefore 69 years of age. Dr. McKay was ordained in 1855 and was

for several years pastor of St. David's church, St. John's and then removed to Summerside, P. E. I., where he labored until his acceptance of a call to Chatham some years ago. At the time of his death he was Clerk of the Presbytery of Miramichi, and was at one time Moderator of the Synod of the Maritime Provinces, and was greatly beloved by his brethren.

Rev. Dr. Wardrope, of Guelph, preached in Stewarton church, Ottawa, last Sabbath.

Twenty eight new members united with Erskine congregation, Hamilton, at the preparatory service last Friday.

The Rev. J. K. Macdonald, B. D., pastor of Knox church, Beaverton, is spending a month's holidays in Nova Scotia, his native province.

Rev. Wm. Frizzell, Ph. B., of Queen St. east church, Toronto, is expected to preach next Sabbath both morning and evening at Ashburn, Ont., the occasion being the anniversary of the Ashburn church.

A family of nine persons named Lahaie residing at North Ham, in the Province of Quebec, has publicly abjured the Roman Catholic Mission to connect with the Presbyterian church in the place under the care of Mr. Jean Roy, a student in the Presbyterian College.

Rev. W. J. Clark, pastor of First church, London, criticised the modern practices of some of the churches, last Sabbath. The advertising of church services in the newspapers, Mr. Clark considered a great convenience, but strongly objected to churches advertising a list of attractions to draw a crowd.

On Sabbath morning last the Foresters of Kingston to the number of about one hundred attended divine service in Zion church. Rev. J. D. Hoyd, pastor of the church, preached an appropriate sermon, choosing for his text the words in St. John xv. 12. "Love one another." The church was beautifully decorated for the occasion, and special music was rendered.

Rev. Dr. Somerville, pastor of Division St. church, Owen Sound, and Rev. Alex. Gilray, pastor of College St. church, Toronto, exchanged pulpits last Sabbath. Mr. Gilray conducting the special children's service in the Owen Sound church. At the morning service in College St. church, Dr. Somerville presided, and Dr. Margaret McKellar told in an interesting manner the story of our mission work in India.

The annual meeting of the congregation of Longwick (Que.) church took place on the afternoon of the 7th inst. The pastor, Rev. E. MacQueen, presided. The treasurer read the financial report as follows:—Contributed for congregational purposes, \$1,078; for benevolent purposes, \$115; building fund, \$750; making a total of \$1,943 for the past fifteen months. During the past ten months the Ladies' Aid Society has collected \$300 which was handed over to the treasurer of the church.

Flower Sunday was observed in Knox church, Woodstock, on Sabbath. At the

morning service the children deposited their offerings of flowers in a large receptacle, which, when filled, spelt out the words, "Feed my Lambs." Rev. Jos. McCoy, of Toronto, preached an able sermon from the words formed by the flowers. In the afternoon a special children's service was held, when several interesting addresses were given. The evening service was conducted by Mr. McCoy. The flowers were afterwards distributed among the sick and poor.

An important day in the history of the congregation at Waterford, N. B., was reached recently when the Rev. A. H. Campbell was ordained and inducted as their pastor. The church was crowded to its utmost capacity. Rev. D. J. Fraser preached the ordination sermon, Rev. W. Rennie addressed the minister, and Rev. J. Ross the people. Mr. Campbell is a recent graduate of Pine Hill College, Halifax, and enters upon his work with excellent prospects. He is the first minister in this charge which comprises sixty-two families and has a communion roll of one hundred and fifty members.

Sabbath June 12th was the first anniversary of the settlement of the minister in St. John's Church Brockville. It was made the occasion of special rejoicing by the congregation, who manifested their thanksgiving by giving special offerings. Sometime ago Mr. Strachan asked for a collection of \$955.00 to pay off a floating debt and over \$1,600 was put in the plates. Rev. A. McGillivray of Toronto preached in the morning and Rev. J. B. Mullan of Fergus preached in the evening, and in the afternoon a flower service in connection with the Sabbath School was held, the services were all hearty and enthusiastic and the outlook for this congregation was never brighter. Mr. Strachan's pastorate began only last September and he has reason to feel very thankful and very happy at the success of the services.

A deputation from one of the large and influential Presbyterian churches near Philadelphia, Penn., visited Montreal during the sitting of the General Assembly, for the purpose of selecting a suitable pastor for their congregation from those delegates chosen to occupy the city pulpits during their stay. They attended Taylor church, where the preacher for the evening was the Rev. J. M. Whitelaw, of Leeds. It is understood the deputation decided to recommend the inserting of his name in a call. The stipend offered is \$2,520 and free house and glebe. It is, however, doubtful whether Mr. Whitelaw will accept, as he is much devoted to an attached and loyal people. His present congregation is noted as one of the largest and most liberal in the denomination, and has made rapid strides for the past few years. Mr. Whitelaw is a graduate in arts of McGill, and a B. D. of Morrin College, Quebec.

In our last issue The Alaska Feather and Down Co., of Montreal, wishing to inform our readers where they can obtain the Patent Elastic Felt Mattress in the U. S. referred them to Ostermoo & Co., of New York City. This name was wrongly spelled. Hence this correction. Of course the Canadian Headquarters for this celebrated Mattress is 290 Guy Street, Montreal.

#### A GOOD DICTIONARY FOR THREE CENTS.

A dictionary containing the definitions of 10,000 of the most useful and important words in the English language, is published by the Dr. Williams Medicine Co., Brockville, Ont. While it contains some advertising, it is a complete dictionary, concise and correct.

In compiling this book care has been taken to omit none of those common words whose spelling or exact use occasions at times a momentary difficulty, even to well educated people. The main aim has been to give as much useful information as possible in a limited space. With this in view, where noun, adjective and verb are all obviously connected in meaning, usually only one has been inserted. The volume will thus be found to contain the meaning of very many more words than it professes to explain.

To those who already have a dictionary, this book will commend itself because it is

compact, light and convenient; to those who have no dictionary whatever, it will be invaluable. One may be secured by writing to the above concern mentioning this paper, and enclosing a three-cent stamp.

#### WESTMINSTER PRESBYTERY.

The regular session of the Westminster Presbytery was held in St. Andrews church, New Westminster, on Tuesday, June 7th. Nearly all the ministerial members were present. A unanimous call was sustained from the congregation of Mount Pleasant to Rev. J. A. Bowman, of Crystal City, Manitoba. The salary offered is \$1,000 per annum, with one month of holidays each year, and the prospect of a manse in the near future. The clerk was instructed to forward the call and accompanying papers to the Presbytery of Rook Lake, and Rev. James Farquhar, of Pilot Mound, was appointed to prosecute the call before that Presbytery. The question of determining the name of the new church at Tynehead called forth a lively discussion. A grant of \$500 had been made by the trustees of the estate of the late Peter Skeene Robertson, of Edinburgh, to aid in building this church, on condition that the name of the church be the Robertson Memorial church. The people of Tynehead were nearly equally divided for and against said name. After hearing the parties, it was resolved by the Presbytery that, with the consent of the trustees of the said estate, the name "Robertson" should be dropped, and the church called "The Tynehead Presbyterian Memorial church." With this resolution, Mr. Robertson concurred and stated further that, when in Scotland, a short time ago, he had obtained permission to drop that offensive name, in the interests of peace. The other parties also expressed their concurrence. Rev. Messrs. Scouler and McLaren, leading in prayer, offered thanks to the Great Head of the Church for the happy solution of this vexed question. It was further resolved that the Ladies' Aid Society be requested to place in the hands of Rev. E. D. McLaren, convener of the H. M. Committee, the amount in their hands collected for church building purposes, and Revs. E. D. McLaren, Thomas Scouler, and M. H. McIntosh were appointed a Committee to select a site for the new church. The Presbytery also authorized the moderator and clergy to sign an application to the church and manse building committee for a grant of \$150 to aid in building the Tynehead church. The next quarterly meeting of Presbytery was appointed to be held in Chilliwack on Tuesday, September 6th, at 8 p. m.

#### SUFFERED FOR YEARS.

Joint and Limbs Were Swollen Three Times Their Natural Size—The Sufferer in Bed for a Year and a Half.

From the Echo, Warton, Ont.

Mrs. Wm. Thew, who is well-known in the town of Warton, was a sufferer from heart trouble and articular rheumatism for a period of fifteen years. Lately her condition has so much improved that a reporter of the Echo called upon her to ascertain to what cause the change was due. Mrs. Thew while not courting publicity, consented to give a brief statement of her case in hope that some other sufferer might be benefited. She said:—"My joints were all swollen up to three times their natural size and for a year and a half I was unable to leave my bed. I secured medical treatment and the doctors told me I would never be able to walk again. I took medicine they prescribed but it failed to give any relief. I took patent medicines but they did not help me. Having noticed an advertisement in a paper for Dr. Williams' Pink Pills, I concluded to give them a trial and they gave me relief from the time I commenced using them about the first of January last. I have taken ten boxes. I am now able to go around without assistance and do all my housework." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

## Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BRADLEY, pastor Christian church, Lowellville, Ohio. Remember.

**Hood's Sarsaparilla**

is the best medicine the True Blood Purifier. Hood's Pills cure all liver ailments.